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明治の女子 第一巻第十號 明治三十八年三月一回發行

明治の女子

昨年の夏、佛國巴里に於て、一時この大都會に在留する外國青年女子の住居に供するため、美麗なる女子青年會館を建設せり。英米國の青年女子にして、美術音樂、及び語學研究の目的を以て、かの地に赴くものその幾千百なるを知らず。而してその多數は、家庭の保護指導を受くるの便を有せざるを以て、この會館はかゝる青年女子にとりて一個の家庭となり、まことの朋友とすべき人々に會するの利益を與ふべし。何となればこの會館は、すべての青年女子に對して、最も誠實なる友ともいふべきイエス、キリストに献げられたるものなればなり。

明治三十九年の夏、この美麗なる會館に於て、萬國女子基督教青年同盟會議を開く筈なれば、我等はこの時に當つて、世界の青年女子が神のいつくしみ給ふ愛子と共に、活ける交りを結び得んことを祈るべし。

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萬國女子青年同盟は四年毎にこれが會議を開く。この會議は、世界に於ける各青年會の代表者を以て成り、その事業に關しても、各國より集れる有識の士によりて審議せらる。この會議は、明年佛國巴里の新しき會館にこれを開き、重要なる事項を協議すべしといふ。而して殆んど一千の青年會を代表せる世界の青年女子がこれに會するもの、一萬人の多きに達すべし。斯くの如く、すべての青年女子をして基督の下に來り、主にありてまたき生涯を送らしめんとて、これが方法こそちがへ、共に同一なる特殊の目的を以て、我等がこの世界大運動のために連結するを想へば、衷心歡喜に堪へざるものあるを覺ゆ。

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我等は望む、この會議が、たとへ日本に於て開かれざる塲合にも、成るべくこれに與かるべき日本青年女子の代表者を出だすの機運が、一日も速に到來せんことを望む。

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上述の如く、かく世界の大運動のために連結せるは、獨り青年女子に止まらず、世界の學生はその男女を問はず、すべて萬國學生基督敎靑年同盟の名を以て一大團結をなし、二年毎にこれが會議を開く。

昨年九月東京に於て、この會議を開くべき豫定なりしが、日露の戰起りしを以て、明治四十年にこれを延期せり。想ふに、この擧は男女學生の等しく歡迎する處なるべく、我等は日本の女子學生が、この驚くべき萬國學生基督敎靑年の會合に向つて、神の與へ給ふ恩寵を空しくすることなく、これがためによくその準備を怠らざらんことを祈る。

聖書研究

第九週　第二日（馬可六〇七－一一）

耶蘇弟子等を遣はす

エル、エム、パウエル

十二人の弟子等はイエスの膝下に坐して、彼より親しく人々を救ふの道を學びぬ。かく彼の言を聞き、彼の行を見て、弟子等はみなその事業に備ふる所ありき。かくて後、キリストは弟子等を遣はして、彼等が自ら敎へられし所を以て人々を敎へ、彼等が自ら導かれし所を以て人々を導かしめ給へり。

イエスは彼等を遣はすに、二人つゞ相伴はしめ給ひぬ。こは彼等が互に力を合はせ、各その經驗せる所を推して、事に臨みよく相謀るの便を得しめんがためなり。かくて彼等はその働きをなすに當りて、最もよく

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これにかなふ道を發見し得たるや疑なし。

イエスは彼等に命ずるに、いづこにても人の家に入らば、その所を去るまでは、その家にをるべきを以てし給ひぬ。この道は、我等が事に當りて、堅忍不秡の力を注ぎ、たやすく失望せざらんことを敎へ、かつこの世に於ては勿論、主の王國の進歩發展に於ても、すべて大事業を完うするには、偏にこの道に由るの外なきを知らしむ。

イエスはまた彼等に告ぐるに、若し彼等の敎を聽かざるもののある時は、空しくその所に留まることなきを以てし給ひぬ。そは彼等を迎ふるもの、尚ほその他の所にあるべければなり。是に於てか知る、いまの世はいはずもあれ、當時の人々といへども、空しく路邊に徨ふが如き遑なかりしことを。

第十一週　第五日（馬可七〇二四）

イエス隱るゝことを得ず

イー、ヂー、パターソン

主は久しくおのれの力を盡し、かつ同情を以て人々のために働きければ、暫く隱家を求めて、自らその勞を慰めんと欲し給ひしかど、遂にその身を隱すに由なかりき。日はその光を蔽ふべからず。かんばしき香は、いまだ花の姿を見ずとも、その在家(ありか)の遠からざるを知らしむ。キリストに於てもまた誠にかくの如し。

年わかき人々は、時として自ら謂らく、おのれはよく信者としてその一生を送り、他人をしてその然るを覺えざらしむるを得べしと。されど彼等の信ずる處、果してよく基督の道に違ふことなくば、などか他人の視聽を遁るゝを得んや。キリスト一たび彼等の心にやどり給はゞ、かゞやく稜威は、いつしか靈の宮居より

もれ出でゝ、彼等のかむばせや、その行に現れざるを得ず。それ動機や、目的や、決心といふが如きは、これを他人に秘するを得べしといへども、更生の一事に至つては、また遂にこれを他に秘するに由なし。然り、わが心にやどる基督は隠るゝことを得ず。うれしきひめ事は、音にこそいでね、いつかは色に現はるゝぞかし。

講演

『心安かれ』（馬可傳六章五十節）

エー、カロライン、マクドナルド

あらし吹きすさぶ夕、弟子等舟をガリラヤの湖上に浮べて、いたく苦みゐたりけるに、こはそもいかに、怪しき妖物さへ現はれて、一言の下に、さしもに荒き大波を靜め、かつ『心安かれ、我なり、おそるゝ勿れ』と、まがふ方なき慈愛同情の聲を聞くに至つては、彼等いかで驚かざるを得んや。

キリストがその一生涯の中に、三たびこの『心安かれ』との言を用ゐ給ひしは、正しくキリストに屬する我等が、その福音によりて、等しく心を安んずべきを命じ給へるものにあらずや。我等がはじめて主のみ聲を聞きしむかしを追想すれば、主が我等の求むる處に

應じて『心安かれ、汝の罪なんぢに赦さる』と告げ給ひし時、我等が初めて味ひ得たる歡喜を再びするを得べし。我等が主と相結んで、その一生を送らんと欲するに至れるは、正しくこのみ聲を信じたるに由る。而していよ〳〵この交通を遂げしめんがため、主は尙ほ進んで『心安かれ、我なり』との慰籍の言を以てし給へり。前途暗黒にして風烈しきに、奮勇數番、彼岸に向つて船を進めんとすれば、波いよ〳〵我れに逆ひて、遙に怪物の立てるを見る。されど主が一たび愛のみ聲を放ち給へば、風は全く止みて、我等の靈ふたゝび平和の境に歸る。而して主は尙ほ我等に告げて曰く『心安かれ、我なり』と。

誘惑に接し、悲哀に沈みて、萬方將に盡きんとするとき、主が我等と共にゐまし給ふを知るは、我等にとりていかばかりの滿足ぞや。かくてキリストが船に入り給ふ時、風旣に止みて、四邊全く靜かになるを見れば、我等は主がすべての事物を率ゐて、おのれを愛するものゝために計り給ふことを信じて、大に心を安んずるを得。

主が將に十字架の苦を受けんとし給ふや、弟子等は主と相別れざるべからざるを思ひて、共にかなしき夕を送りぬ、主はそのさまを見て、更に彼等に告げて曰く『心安かれ』。あはれ、三年の久しき、主は弟子等に向つて、おのれの神たる性格を示し給ひければ、彼等は後來獨立して社會に立つの覺悟あるべかりしに、いま主と別るゝに臨み、再び暗路に光を失ふが如き感をなしぬ。あゝ、主はいかで彼等を棄つるが如き友ならんや。されば彼等が互にうち嘆きて、おのれを信ずるの薄弱なるに驚き、主はまた彼等に告げて曰く『懼るゝ勿れ、我旣に世に勝ちぬ』。いでや、このうれしき慰籍の言を聞きては、彼等の前途いかに嶮巇なるも、キリスト旣に先陣をなして、よく勝利を得給ひければ、

我等もまた自ら勇氣を皷して、一生の戰を完うすることを得。『懼るゝ勿れ、我既に世に勝てり』。

青年女子諸君よ、我等は果して既に主のみ聲を聞けりや。人生の狂風怒濤に臨みて、我等は果して先づ彼のみ聲を聞けりや否や。『心安かれ、汝の罪なんぢに赦さる』。若し然りとせば、我等は既に第二の福音を受けんとて備ふる處ありといふを得べし。それ第二の福音とは果して何ぞや。即ち主は我等と共にゐまして、常に勝利を得させせんとの約束これ也。『懼るゝ勿れ、我なり。われ既に世に勝ちぬ』。

家政

家庭に於ける母

ミセス、ギルバート、バウルス

母としいへば、直ちに子供の群がる所を聯想せしむ。我等は家庭の中心としては母を指し、また事務の中心としては父を數ふ。而して兩者一致結合して、尙ほその家族の中心をなす。こは實に人間の理想にして、むなしき望にあらず。事實にして、あだなる幻にあらず。經驗すべきことにして、夢想すべきことにあらざるやいふ迄もなし。

日本に於ては、母を以て、婦人の達し得べき最高の地位と認め、すべての職務に優れりとなす。それ子供なき家庭は、花實なき樹木の如く、その物足らぬさまは、何物を以てするも、これを補ふに由なし。

家系は續けざるべからず、家名は保たざるべからず、さればすべての婦人は、習慣の導くがまゝに、國家の光榮を增すべき忠誠にして、かつ價値ある兒女をその國に獻げて、以ておのれの義務を完うせんと欲す。

日本に於ける靑年女子は、學校の課程を了らざる中に、旣に良妻賢母たるに適する幾多の技藝を習ふを常とす。こゝに所謂技藝とは果して何ぞや。我等は想ふ、婦人日常の務を以て、これを一種の枝藝と稱せば、固よりしかく稱せられざることなしと。凡そ母たるものにして、その子供に習はしめんと欲する事あらば、何にても先づ自らこれを爲さゞるべからず。

日本の衣服を見るに、その材料の選びかた、その色合の程よき、殊にその縫方の巧なる、いかにその藝能の優れるかを示すにあらずや。また和歌を讀むに、人の心を慰めはげますことはいはずもあれ、その思想實に絢爛を極むるものあるを見る、而してこれが無名の詠者は、多くはこれ母たる婦人にあらずや。また今日最も巧なる畫家の如きも、多年忍耐と努力とを以て、漸く修練の功を積める母たる婦人にあらずや。また墨客の好畫題として描く處のものを見るに、多くはこれ母を中心とせる家庭の光景に非ずや。また兒女に向つて琴笛を敎ふる第一の師匠は、多くの力ある婦人にあらずや。而してまた彼等の中あるものゝ如きは、自ら漢詩を暗んじ、その家庭に於て、兒女をしてよくこれを練習せしめ得るにあらずや。然るに翻つて、日本の料理法はいかにと察するに、從來この膨脹的日本の史上に於ては、家庭科學が一般に必要有益なりと認められたる時代ありしを見ず。料理法は母たるものゝ職務の一部にして、決して輕々しく看過すべきものにあらず。これ實に大なる技柄を要すると共に、またこれによりて母の識量の程度を驗するを得べし。されば母たるものは、最もよく有用品を識別する眼力を有すると

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共に、最も嚴格なる經濟法を知悉せざるべからず。また自ら品質よく、衛生に適する食物を選びて、風味よく、適當に料理するの能力なかるべからず。

母たるものよくその兒女を訓練せんと欲せば、先づ成るべくよく自身の訓練準備を遂げざるべからず。またよく兒女を導くには、常におのれ自らその模範とならざるべからず。沈着にして信實に、事に臨みて惑ふ所あるべからず。然らずんばいかでよくおのが監督の下にある兒女の信任を保ち、かつ過りなくこれを導くを得んや。苟も兒女の信任を得んと欲せば、一擧手一投足の微といへども、決して自ら欺くべからず。兒女がわれに對して正直ならんことを望まば、われもまた彼等に對して正直ならざるべからず。これを要するに母たるものは、車輪を支ゆる輻の中心―即ちかの轂の如く、自ら家庭の中心となりてこれを治め、これに出入する人々に對して幸福と利益とを分與せざるべからず。兒女の才能枝藝は勿論、その道德をもよく導きうる力なきに於ては、母として最上最善の域に達したりといひ難し。子供は直ちに母に向つて、月を造りしは誰ぞなど問ひかくるが常なり。かつて年頃の日本武士の一子息が、皎々たる滿月をうち眺めゐたるを傍觀したることありけるが、彼は凝視賞翫やゝ久うして曰ひけるは、

「あんなに奇麗だもの、屹度あの月の中には、神さまがゐるに違ない」

神はすべての物を造り、すべての處にゐますものなれば、この少年の言、固より過れる處なし。然り、我等人間もまた神のみわざの一部分にあらずや。空にかゞやく星の數々、これらはいづこよりか來れる。わが日出國の太陽は、これ何人の造れるなるか。あるは萬朶の櫻、あるは霜におごる菊の香、誰かこれを我等に與ふる。これ皆な自然に子供の心に湧きいづる疑問にあ

らずや。而して彼等は正直に、熱心にこれが解決を求む。されば假令かゝる幼稚の時代に於ても、尙ほよく神に關する智識を發揮せしむるに足ることを知るべし。

兒童の教育を完うせんと欲せば、先づ自らよく神を知らざるべからず。これ眞に克己、自制、誠實の生涯を送るべき秘訣にして、母たるものが、家庭の建設者としてその一生を献ぐる如く、またすべての人をして天下のために全くその身を献げしむるものは、この道を除いて他にあるべからず。

『母のある處』

ヘレン、バーク

ある日、一兒童おのが家庭の何處にありやを問はる。然るに彼が一家は、その前しば／＼住居を移したることありければ、いたくその答にまどひぬ。されど遂におのが頭を母のかひなにもたらし、斷然として曰く、

『母さんのゐる處が僕の家庭(うち)だ』

この一言は、いかによく我等の經驗を道破したるものなるか、我等は自ら殆んどこれを悟ること能はざるが如し。母は幾久しく無言の裡に、おのが手一つによくその家政を治めければ、我等は殆んど母が家庭の中心として存在せることを忘却せり。されど今一二週日の間、試みに母を他出せしめんか、我等は忽ち家庭の光景の一變するを知らん。

一日三回の食事も、すべて母の手を煩はすが如きつづまやかなる家庭にも、或は熟練せる侍者給仕を有する邸宅にも、母たるものこれが中心たるに於ては何れも一なり。おのれを後にして、先づその周圍の人々に慰樂を與へんと欲す、これ實に母のうるはしき思慮に富める處にして、家庭の欠陷はすべてこの犧牲的精神によりて補はる。家族を擧げて、老父より幼兒に至るま

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で、その惑ふ處、その求むる處、或は歡喜、或は悲痛、皆これを共に分ち、また共に負ふ處のものは、只一人の母あるのみ。何となれば世に彼等を理解すること速にして、而かも同情に富み、かつよく信頼するに足るもの、母を措いて他にこれを發見するを得ざれば也。

母が我等のために盡す處は、到底これを擧げて數ふべからず。我等が生涯の一部は、偏に母の力に負ふ處あるにあらずや。唯それ斯くの如くなるを以て、稍もすれば我等は母の勞苦に對して、感恩の念乏しく、寧ろこれを以て、母たるものゝ盡すべき當前の務と見做すの患あり。

我等は母の鴻恩に報ゆるに何を以てすべきか。母はかゝる事を深くその心に留めざれど、子たる我等にとりては、これ第一に考ふべき事柄にあらずや。我等が母に向つて與へ得べきものは、限りなき敬愛と感謝とにして、一時にこれを表白すること能はずとも、漸次にこれを爲すことを得。而して母はわが子の眞情を知るに於て、未だ曾て倦怠することなかるべし。我等は知る、母に於ても、また時におのれを思ひやりて、よく勵ましくるゝものあるを望む。かくの如き要求は、一家の末女といへども、よくこれを充足し得るものにして、我等は敏速に母の命令のみならず、その好む處に從ひ、彼をして心を傷め、不快の念を抱かしむるが如きことなきやう勉むるを得べし。

我等は機會に接する毎に、母の重荷を輕くし、家政を助け、その手足となりて働くことを得べし。またおのれの歡樂を母に分ちて、時には母の勞苦を煩はすことありとも、これが常住の習とならざるやう勉むるを得べし。

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The value of college training intellectually cannot be overestimated. A girl learns to think, and to think quickly, she has also learned to make books her friends and turns to them naturally for information or for recreation. Most girls carry away a love for one or more branches of study which stays by them and is a constant source of pleasure to them and often times to friends as well.

There are few women who have not a love for beauty as it is expressed either in music or in art, and the power to recognise and choose the best is an important element in culture.

A child's spiritual life is usually dependent upon what it has been told and simply accepts as true. With such a faith a girl goes into college, and if she is fortunate enough to come in contact with the lofty religious spirit which is the heritage of many of the American colleges, she is not likely to come out without having her faith founded upon what she knows and under wise guidance has found out for herself. To the girl whose heart has been open to receive the best in the spiritual life of her college, religion is not a mere creed or something accepted because it seems right and proper, but it is a real living joy and inspiration.

Starting out with life thus enriched can any one say that to an earnest, thoughtful girl college life does not bring a nobler womanhood?

Clara D. Loomis. Smith College.

One beautiful aspect of the present-day college life of our daughters is that they may sit in the same class rooms, stroll through the same corridors, sing the same songs, and enjoy the same opportunities that their mothers did, with, of course, some added advantages, as the years have brought to the colleges richer endowments and finer apparatus and uller libraries. As it is a pleasant thing that on the muster roll of certain universities for men the names of well-known families appear for successive generations, it is equally delightful when daughter and mother and grandmother may all be members of the same Alumnæ Association. This is an actual fact in one or two of our older institutions of feminine learning.

Margaret E. Sangster,

Build a little fence of trust
  Around to-day;
Fill the space with loving work
  And there in stay;
Look not through the sheltering
  bars
  Upon to morrow,
God will help thee bear what comes
  Of joy or sorrow.

Mary Frances Butts.

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satisfy her desire for intellectual recreation. Almost every branch of knowledge is represented by some kind of club. There are literary societies, musical, philosophical and language societies; as well as clubs organized for the purpose of investigating scientific or historical subjects, and for stimulating an interest in current events. When the mind is awaking to new vigor, and life begins to seem more real than herctofore, intellectual problems constantly present themselves in the midst of table chat or in quiet little talks with some teacher or friend. A girl gains a new love for books, and reads up outside of class a subject in which she has gained new interest through her college work.

Often times college life brings a girl to recognise for the first time the claims of her aesthetic nature. Most colleges offer their students one and all an opportunity to become familiar with the best music, and through a well-selected collection of paintings and statuary to learn something of the principle underlying the western standards of art. The strain of Mendelsohns "Songs Without Words," Handcls "Elijah" and the the "Stabat Mater," heard in after years carry many a woman back to her college days.

The social, the physical, the intellectual and the aesthetic forms of enjoyment have been mentioned. Is there not also a spiritual side? The stirring words of some prominent speaker such as Bishop Lawrence, Dr Gordon of Boston, or Mr Robert E. Speer; the inspiring missionary addresses, the different forms of sacred music, and the twilight talks with some friend; are not these just as truly forms of enjoyment as tea-parties and games of tennis?

The principal elements which enter into a college girl's life have been mentioned. Do these help to make her a woman in the highest sense of the word?

Before a girl enters college she is oftentimes shy, more or less awkward and her ideas of people are limited by those she has met in her immediate vicinity. Her social life at college tends to draw her out of herself, to give her an interest in people whose tastes and training may be quite different from her own; and away from home with her own little room as her sphere she learns to play the hostess.

In college also she learns the value of physical exercise as a means to reeping the body in a healthy condition. She gains control over her muscles and stores up strength for the future. She is taught that exercise to be helpful must not be excessive but must be regular and varied.

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equally true in a woman's college that the interests outside of the class-room are what make a woman? Let us try to obtain a little insight into what the recreation side of college life brings to the girl who comes to college not knowing just what to expect, and who leaves college with a very slight appreciation of what that life has meant to her until she has been able to test her strength and powers in the world outside.

Most of the friends who come to visit college see the purely social side. The young hostess invites a number of girls into her cosy room to enjoy a cup of tea or gives a chafingdish party. An hour or more is spent in telling stories and jokes, comparing interesting class-room experiences and in having a good time generally. Or perhaps the guest may have been attracted by a House Play a dance in the gymnasium or a Glee Club Concert. When weather permits the Glee Club Concerts are given out of doors. The vocal music with mandolin and guitar accompaniments added to the picturesque scene of several hundred girls with bright, happy faces and light dresses, strolling over the green grass in the shade of spreading trees, is something long to be remembered.

Another side of college life which appeals to the public is the athletic side. The hours spent in the gymnasium tell when spectators are invited to witness a tennis tournament or a basket ball game. Agility, self-control, endurance and the power of planning and working together, all these show the value of careful training. Most of the New England colleges give in the fall, a holiday generally known as Mountain Day. This corresponds very nearly to the Japanese "undo kwai" except that the girls are free to make up their own parties and go where they choose. Interesting spots are discussed and parties of from four to twenty or thirty start off in various directions, some on foot, some by train or electrics, some on wheels, and others again in carriages. A day out-of-doors when the maple leaves are all aglow with red and yellow and the air is cool and invigorating brings the girls back with fresh enthusiasm for work. In many colleges a certain number of hours spent in out-door exercise is required when free choice is given of walking, bicycling, boating, golf or tennis. Wellesley's beautiful Lake Waban, Smith's Paradise, and Mount Holyoke's picturesque little pond, give the girls an opportunity to learn how to row.

To the college girl enjoyment is not by any means limited to the purely physical. The different clubs and societies are intended to

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not come yet. And she has no rice in her mug yet. Till he comes will you each give her a little of yours? You have only a little, I know, but could you each spare her just a pinch?"

So up one line and down another Wallie's mug went and when it came back to her it was brimming over.

Now at that very time, away over in Canada, an Ottawa lady with a little bow of white ribbon on her breast was holding meetings telling big crowds of people how Jesus loved them, and begging them to love Him.

One evening a great many men and women had stood up to let everybody see that they too loved Jesus, and at night after the lady went home, her host said;

"Well, those hard men have been reached but you have not touched Nellie yet." Nellie was the maid of all work.

"Don't be too sure," said the lady, "you cannot always tell, you know."

"I can in this case, that girl is as hard as a stone."

Late that night, the lady was aroused by a faint tap on her door. She slipped out of bed and quietly opened the door. There stood Nellie in her dressing gown.

"I knew at once by her face that it was all right," said Mrs.———, "her face was alight."

"Can you tell me something to do for Jesus?" she asked. "I love Him so I must do something for Him."

"What would you like to do, dear—think."

"Well, I've got ten dollars here, I intended it for a new coat, but now I want to use it for Him. If I put five dollars to it would that feed a little orphan in India for a while?"

"It would. dear, it would feed and care for one for a whole year!"

"Then take it and send it for me, will you?"

"And do you know," said the evangelist, "just on that very day the mission teacher had taken little Wallie in from the dark and the dogs, and prayed the Lord to send some one to "stand for her."—*Congregationalist.*

COLLEGE RECREATION.

A Chicago businese man in a letter to his son at Harvard writes; "There are two parts of a college education—the part you get in the school room from the professor, and the part you get outside from the boys. Thats the really important part. For the first can only make you a scholar while the second can make you a man." Is it

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years old; no father or mother, no sister or brother. The pitiful little skeleton, naked both in the heat of the day and the cold of the night, would peep through the door every night, the deep, black, wonderful eyes so wistful, but as cheery as a cricket, and ask, "Any one to stand for Wallie?"

That meant that the news had gone among the orphans that over beyond the western ocean were kind men and women who sometimes wrote to the mission teacher to say, "Here are $15 more; take in another little orphan and feed him."

But these letters had not been coming so often as they used to—just a few weeks ago. Every night Wallie ran up at the gate closing with the same cheery little query, and every night the teacher would say, so sadly, "No, dear," and again Wallie would slide off into the darkness.

At last, one night the teacher said, "I cannot stand it, if Wallie comes to-morrow night I shall have to take her in."

"But, we cannot, dear," the other teacher would say, "you know we have not enough rice for those we have."

And night after night would come and go, and every night was heard the same wistful pleading, "Anyone to stand for Wallie yet." The tone was so cheery at times and oh, so wistful. And the little ribs stood out higher under the brown skin, while the little arms and legs were like "reeling sticks," and the big eyes in the skull-like face shone like stars.

"I do not care," exclaimed the teacher at last, "if that child comes to-morrow night I shall take her in; I simply must. I know the Lord will feed her if I do and the dogs will get her if I don't—I can't stand it, I must."

For the dogs did get them, you know. The dogs were starving just as the children were, and many a little one was found asleep by the roadside with toes or fingers gnawed off.

"Anyone to stand for Wallie?"

The face was thinner still the next night, the big eyes brighter, and how they danced at the teacher's answer.

So in Wallie danced to the bath-room, and the dirty little rack of bones was washed and the matted hair was combed, and Wallie slept that night as if she had not slept for months.

In the morning what lots and lots of children there were in that mission compound—every one was clean and tidy and as they sat in rows, each one's mug was full of delicious rice—every one's but Wallie's.

"Children," said the teacher, "Jesus is going to send some one to stand for Wallie soon, but he has

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Young Women of Japan

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He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God.

Since thy Father's arm sustains thee,
Peaceful be;
When a chasteningh and restrains thee,
It is He!
Know His love in full completeness
Fills the measure of thy weakness;
If He wound thy spirit sore.
Trust Him more.

Fearest sometimes that thy Father
Hath forgot;
When the clouds around thee gather
Doubt Him not!
Always hath the daylight broken,
Always hath He comfort spoken;
Better hath He been for years
Than thy fears.

Without murmur, uncomplaining,
In His hand
Lay whatever things thou canst not
Understand;
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

To His own thy Saviour giveth
Daily strength;
To each troubled soul that liveth,
Peace at length;
Weakest lambs have largest sharing
Of this tender Shepherd's caring;
Ask Him not, then, when or how,
Only bow.

C. R. Hagenbach.

WALLIE.

It was during the last terrible Indian famine, and little naked, starving children were swarming by the dozens about the mission school, begging to be taken in. But the school was full, running over, and even those in it had nothing to eat every day but a very little rice. Still, they were not starving; and at night when the doors were shut, the dreadful, starving dogs were on the outside.

But oh! outside with the dogs was poor little Wallie. Only four

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